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Methodist Centenary Askings For India

With
A Descriptive Statement
of the
Types of Work

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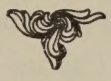

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FOREWORD

THE purpose of this booklet is to present a survey of the askings for the work of the Methodist Episcopal Church in India, as the various items have been approved by the Joint Centenary Committee. Detailed information concerning any of the askings here included may be had upon application to the Centenary Committee, 111 Fifth Ave., New York. Before presenting the summary of the askings, a brief general statement concerning Methodism's work in India is given in the opening paragraphs.

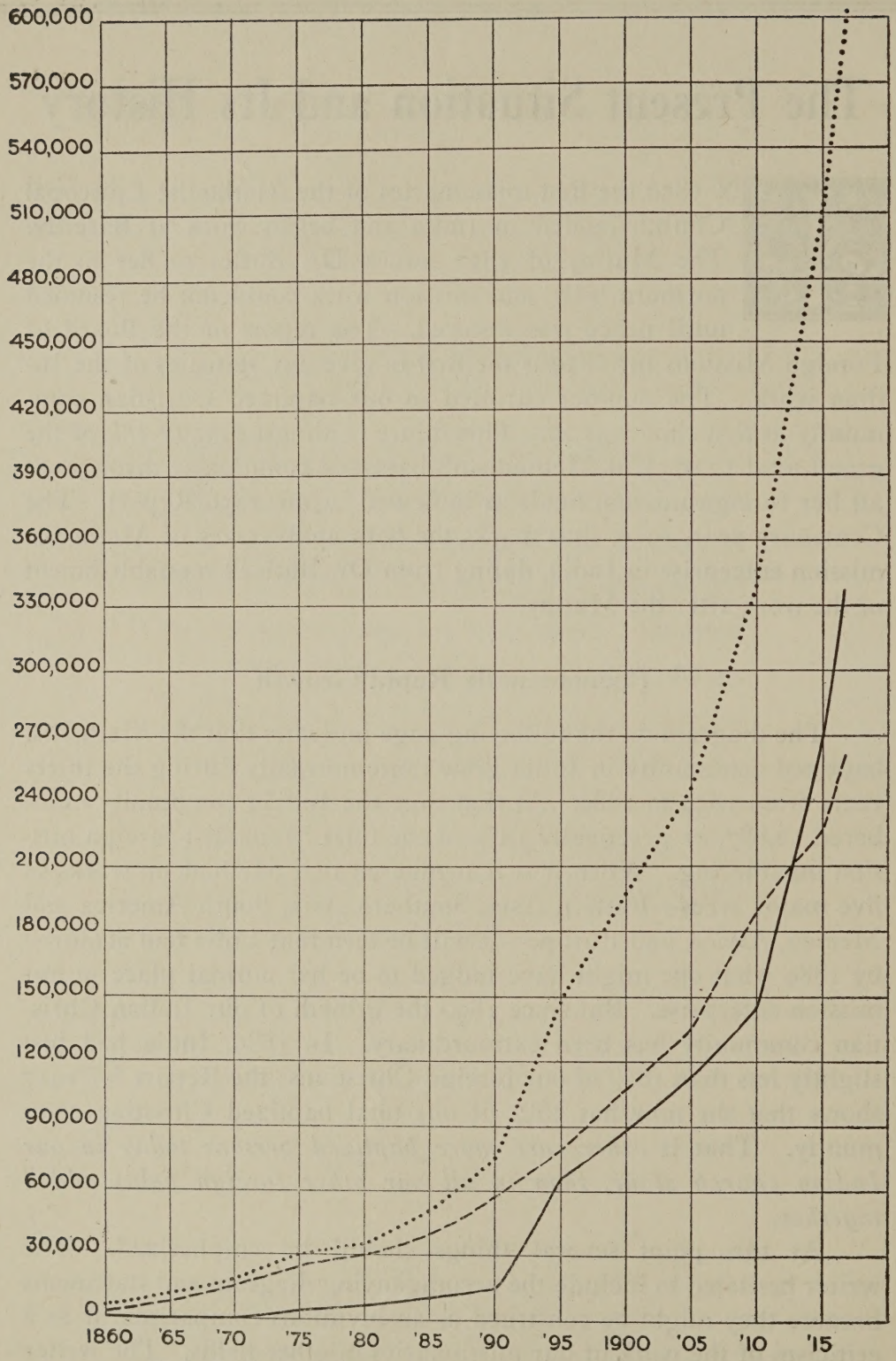
The Present Situation and Its History

IN 1856 the first missionaries of the Methodist Episcopal Church landed in India and began work at Bareilly. The Mutiny of 1857 forced Dr. Butler to flee to the northern hills, and mission work could not be resumed until peace was restored. The report of the Board of Foreign Missions for 1859 is the first to give any statistics of the Indian work. The number enrolled in our baptized Christian community at that time was 29. This figure is almost exactly 1% of the grand total (2,975) of Methodism's baptized community throughout all her foreign mission fields as indicated in the 1859 Report. The Centenary year, 1919, thus marks the 60th anniversary of Methodist mission enterprise in India, dating from Dr. Butler's reestablishment of the work after the Mutiny.

Phenomenally Rapid Growth

The diagram on the following page indicates that the Methodist baptized community in India grew quite normally during the thirty years from 1859 to 1889. At that time the Indian community numbered 12,887, or practically 18% of the total Methodist foreign mission ingathering. When it is remembered that Methodism works in five major areas—Eastern Asia, Southern Asia, South America and Mexico, Africa, and Europe—it will be seen that India had acquired by 1889 what one might have judged to be her normal place in our mission enterprise. But since 1890 the growth of our Indian Christian community has been extraordinary. In 1889, India had just slightly less than 18% of our foreign Christians; the Report for 1917 shows that she now has 56% of our total baptized Christian community. That is—*there are more baptized persons today in our Indian church alone, than in all our other foreign fields added together.*

At this point several things should be emphasized. The writer hesitated to include the accompanying diagram and statements because they might be construed as an invidious comparison or as a criticism of the work of our missionaries in other fields. The writer wishes absolutely to disavow such thought in his own mind, and earnestly begs the reader not to let himself be betrayed into such an



——— = Methodist Baptized Community in India;

– – – – – = Methodist Baptized Community in all other Foreign Mission Lands;

..... = Total Methodist Foreign Mission Baptized Community.

erroneous conclusion. The missionaries who have gone to India have been in no measure more deeply consecrated than those who have gone to other fields. The missionaries and native workers in India have labored with no greater zeal or finer skill than have those in other lands. The converts baptized in India are not of better Christian grain than those of other countries. Nor have the bars of training and test of character prior to baptism been set lower in India than elsewhere. No one would dare say that the Holy Spirit had let loose a peculiar power in India arbitrarily denied to other lands. And from another point of view this fact of phenomenal growth has not been peculiar to the Methodist Mission in India. Other missions, working in the areas notable for huge ingatherings, are as embarrassed as we are in explaining an increase in India hugely disproportionate to that of their other fields, and of making this explanation in such a way that the spiritual facts in the case shall not be invalidated by direct statement or by inference.

The Mass Movement

This baptism of huge groups of people, with all the attendant circumstances and needs, has been called "The Mass Movement." The name is good as far as it goes, but it explains nothing. The only explanation, fair to all the facts, is one that discovers the roots of the phenomenon in the pre-Christian environment of the people involved, —the term 'environment' being understood as including all political, social, economic and religious aspects of their life. This is not the place to work out such an explanation in detail. But one or two facts should be noted. The Mass Movement has thus far occurred only among the depressed groups of Hindus. It is as yet unknown among middle and high caste Hindus, Parsees, Buddhists and Mohammedans. In other words, it has appeared only in those strata of Caste that lie at the extreme base of the social, economic and religious structure of Hinduism. There are depressed groups in lands other than India, but the peculiar type of grinding tyranny imposed by the Caste system of Hinduism is unknown save in India. Certain social, economic and religious privileges, essential to true life, have been peculiarly denied by Caste to these groups of outcaste folk. The Christian Church holds in its hands the solution of these social and economic problems and offers the realization of the spiritual longings, to a degree that no other organization in Indian life can begin to

equal. It is but natural, then, that the oppressed group should rush to Christianity, and that they should come in masses by reasons of the genius of their Caste organization. Over 90% of Indian Christians are from these groups. It is doubtless true that much of the longing for these things is still subconscious, and that even where conscious it is still largely inarticulate. Yet there are voices to be heard, and they are truly portentous. The uprush into self-conscious life of India's Caste-oppressed 60,000,000 is the most tremendous movement in the Orient. The whole world today is striving to attain Spiritual Democracy, and the millions of oppressed Hindus feel the world-pull—*they are on the way up*. They are moving upward because the world's total movement is upward; they are moving fast because they have far to come. Their condition is peculiar because of their unique environment under Caste. They rush to Christianity because the things they long for are found quickly in the Christian Church. In such a way as this has the Mass Movement been produced, and its intensity and power seem to grow with the days.

Overwhelming Immediate Problem

Today a staggering problem is before the Christian Church in India. From the oppressed classes vast multitudes are besieging the Kingdom of God; and back of this fringe now in direct contact with Christianity is the ominous surge of 60,000,000 nobodies coming into the light of selfhood. By molding these masses, the Christian Church will save India. But if the multitudes are not held for Christ, they will pass on into dissatisfied unrest with anarchy of mind and soul as well as of society.

B. T. Badley has most wisely said: "In reviewing the situation resulting from the Mass Movement, one who has had personal experience in the work is constrained to say that in our overwhelming success we have arrived not at a consummation but at a problem. The Mass Movement is discovered to be not an end to be achieved but a mere beginning."

And the Secretaries of our Board sum up our position in India in these words: "The stress and strain of the Mass Movement work in India are not lifted from us. The areas become larger. The attitude of the people on the edge of these areas is constantly expectant, for the movement is speeding toward many of them. The opportunity of a mission strongly led, democratic in its spirit, unconven-

tional in its approach, American in its ideals and personnel, in these days of political agitation and world movement, is tremendous.

"Among the studies of the strategy of Providence, if one may dare such a term, there is nothing more striking than the fact that in every great civic center of India and along its chief ranges of popular movement, American Methodism has become an integral part of the national life. We rejoice at the triumph of our missionaries and wonder at what we call successes of our work. But these triumphs and these successes are no more than the beginnings of a greater evangelistic and educational work among the crowding multitudes of India which will bring the people by hundreds of thousands into the school of Christ."

Unity of the Work

As the Mass Movement is, or soon will be operative in so much of our Indian field, and as the varied angles of our work are all involved in the Mass Movement problem, it has been thought best to present no special askings for the Mass Movement as apart from the rest. The unity of the entire work and the all-pervasive character of the Mass Movement can best be expressed by a single group of askings. And there will be no confusion created in the minds of donors. The needs of each Conference and District have been surveyed and estimated with the utmost care. In this booklet they are grouped by types of work, rather than by areas; but it will be noticed that the pressure of the Mass Movement operates in all the departments of our mission enterprise. These main divisions and types of work and need will be discussed in the following order: Evangelism, Education, Medical Work, Christian Literature, Anglo-Indian Work, and Missionary Supervision.

Evangelism

Evangelism is the most urgent problem that faces the missionary in India. Several factors enter to make it a very intricate problem as well. There must be provision for the instruction of interested inquirers who are to be prepared for baptism. After baptism, the converts, so recently brought out of heathenism and idolatry, must be given adequate pastoral supervision, so that they may experience a normal growth in Christian virtue and a full development of the Christian life. To this end village churches must be built, pastors appointed, and proper headquarters and school facilities offered for each local circuit. Besides such definite instruction and supervision of the interested and earnest seeker, provisions need also to be made for an aggressive campaign in villages and among castes where the influence of Christianity has not yet permeated. Although the great bulk of our work is among the depressed and ignorant classes, we must plan a statesmanlike program among the educated higher classes. This will mean the employing of a number of thoroughly trained and educated native preachers.

The evangelistic problem of the Mass Movement areas is intense, for the teeming thousands must be shepherded, lest they rush to destruction like silly sheep. Baptising a thousand a week lays upon our mission the terrific burden of supplying trained workers for the village and district communities. The financial support of the training schools in such Districts as Tirhoot, Meerut and Hyderabad-Vikarabad, is an imperative necessity. Not only must the schools be thoroughly financed from home, so that the missionary will be relieved of the problem of raising money, but funds for scholarships should be provided. The finest village workers come from among the children of the villages, but in their bitter poverty they cannot achieve their own education. Yet, with all the seething activity of the Mass Movement Districts, we must not be blinded to the fact that the great bulk of our work, geographically considered, is not within the technical Mass Movement areas. We know full well, however, that tomorrow the Mass Movement will have spread into these as yet unmoved districts, and it were the height of folly to forget them. In certain places where the Mass Movement has started, tragedy has come because we were not prepared to han-

dle it. By the up-building of strong, spiritually healthy communities in the areas still unmoved we shall doubtless hasten there the coming of the Movement, and shall have a church vigorous and eager to receive the masses. We must not slacken or weaken our foundation-building in those areas yet unmoved, because the permanency of the ultimate structure depends on the stability of the foundation.

The problem is thus—the ingathering of great masses. The provisions of an adequate force of pastors to shepherd them. The sending out of a group of capable and highly educated men to the higher classes. The deliberate carrying on of solid work in those Districts still unaffected by the Mass Movement. The establishment and adequate support of training institutions to turn out men for immediate needs and to train youth for future contingencies. And—through all these means—the development of a virile, self-respecting, and self-supporting church among the people of India.

For the purpose of closer definition and more definite handling of statistics the work of evangelism will be discussed under a number of sub-heads. This is more or less artificial, for the various phases of work overlap, but such division will make the immediate problem simpler. That our educational system may appear as a single unit, the askings for Training and Theological Schools will appear in the main division of Education, but it must be remembered that their peculiar drive is toward the solution of the problem of Evangelism.

Native Preachers

The solution of the evangelistic problem rests in the hands of the native preacher. In former days, with limited spheres of work and small burdens of administration, the missionary was able to devote most of his time to personal evangelistic effort. Today this cannot be done. With Districts to administer—each at least the size of an American Annual Conference,—with huge financial obligations, with an intricate educational system to develop, with a rapidly increasing Church to be guided in its total life and growth, the missionary has practically no opportunity to enter into personal work. The burden of instruction, baptism, and pastoral care must now fall almost entirely upon the native preachers. Besides these activities they do most of the colportage. As one prominent missionary phrased it—"For this work (evangelistic and pastoral), I am wholly in the hands of my native preachers."

The Mass Movement and its reflexes have created hundreds of new local village congregations. We need, then, hundreds of new native preachers. Their salaries naturally will be graded according to ability and experience. But each man will have his share of the burden to carry, from the fully trained college man sent to the higher classes or to our city churches, down to the humblest village pastor-teacher. All are needed immediately, and each one is essential to the ultimate solution of the problem. The dire poverty of most of our converts renders them incapable of assuming more than a tiny share of pastoral-support. Until they grow in grace and ability we must provide their pastoral oversight.

Conferences	*Native Preachers*
Bengal	8 at $400 each; 12 at $120 each; 3 at $ 60 each.
Burma	30 at $120 each.
Bombay	2 at $600 each (college men); 20 at $125 each; 140 at $ 60 each.
Central Provinces	330 at $ 60 each.
North India	80 at $ 80 each; 194 at $ 60 each.
Northwest India	316 at $100 each; 50 at $ 65 each.
South India	38 at $120 each; 10 at $100 each; 176 at $ 60 each; 300 at $ 50 each.

All the figures in this table are yearly amounts.

Native Churches

It is natural for men to associate their religious worship with some building or place. The Mohammedan has his mosque, the Hindu his temple, and the Christian his Church. It is not fair to the convert to wrench him away from all his beliefs and institutions and give him nothing in concrete value to take their place. It is

found continually that the community on the field to which a chapel or church is given will progress more rapidly in Christian life than the group which has no building dedicated to God. The creation of so many new Christian communities demands not only more preachers, but also more chapels. And the fine churches for our city congregations and mission communities with their hundreds of school students are absolute necessities. The church building, duly dedicated to Christian service, and symbolising the social and spiritual unity of the congregation, is even more fundamental to the normal and healthy growth of Indian Christianity than it is to our American congregations.

Conferences	*Native Churches*
Bengal	1 at $45,000; 1 at $33,000. 5 at an average cost of $3,327 each; 1 at $200.
Bombay	4 at an average cost of $22,500 each; 5 at an average cost of $4,500 each.
Burma	1 at $28,000.
Central Provinces	15 at an average cost of $2,858 each; 10 at $800 each; 14 at $600 each.
North India	7 at an average cost of $6,815 each; 8 at an average cost of $638 each; 46 at $300 each; 6 at $200 each.
Northwest India	7 at an average cost of $10,922 each.
South India	7 at an average cost of $4,943 each; 5 at $300 each; 180 at $100 each; 20 at $75 each.

Circuit Centers

Within the Annual Conference the Districts are the units of administration. Although certain Districts in India have been divided into sub-Districts and these into circuits, it is generally felt that the best administrative unit within the District is the circuit. It is the circuit within which the Quarterly Conference is organized. Several village communities comprise the circuit, and generally a member of Conference is appointed to the circuit with lesser workers under him in the villages. The experience of years has demon-

strated that the most effective way of developing and heading up the local village work is through the circuit. If the work at the circuit center can be well organized and equipped, the contiguous village work will prosper. The circuit center is that village in which the man in charge of the circuit lives, and from which the work of the circuit can best be supervised. Sufficient property should be acquired at the circuit center to allow for the building of a commodious church and a comfortable home for the pastor, and for a good village school to which the bright children may come before being passed on to the upper primary and middle schools. In building the pastor's house a room or two should be arranged and fitted for the accommodation of the missionary when he comes to hold Quarterly Conference, and to carry out his work of supervision. The following askings are for the establishment of such circuit-center plants.

Conferences	*Circuit Centers*
Bengal	2 at $3,000 each; 1 at $2,000.
Burma	2 at $500 each.
Bombay	20 at an average cost of $1,550 each.
Central Provinces	61 at an average cost of $731 each.
North India	36 at an average cost of $437 each.
Northwest India	22 at an average cost of $1,000 each.
South India	1 at $250; 1 at $200.

Workers' Homes

It has not been possible to estimate under Circuit Centers the cost of building decent and comfortable homes for our native workers. Hosts of workers in the outlying villages have still to be provided for. In some cases extensive repairs should be made to homes in our mission compounds. In other instances new homes should be erected.

A man will naturally respect his calling more deeply if he has a good, well-built house in which to live. And it will give the community greater pride in their church to see their pastor comfortably housed. A house comparable to the best his people live in is none too good for the pastor-teacher. All the askings for needs of this kind, that are not included in the circuit centers, are presented in this table:

Conferences	*Workers' Homes*
Bengal	1 at $1,000; 6 at $400 each.
Bombay	5 at $1,000 each; 4 at $250 each.
Central Provinces	42 at $975 each.
North India	4 at $1,400 each; 24 at an average cost of $158 each.
South India	271 at an average cost of $110 each.

Butler Memorial at Delhi

It is in every way fitting that the name of Dr. Butler be perpetuated in India by a Memorial of outstanding character, and that such a Memorial possess nation-wide value. To this end it is purposed to erect at Delhi an All-India Memorial. A wonderfully located tract of ground has been discovered in the City, in the acquirement of which the Government has been most helpful. The plant to be established and developed will be a national institution. Besides the residence of the District Superintendent of the Delhi District there will be included a bungalow for the ladies of the Women's Foreign Missionary Society co-operating in the work at the Memorial. School buildings and hostels with modern furniture and ample equipment will offer educational facilities of wide scope to our Christian community. The headquarters of the District, with adequate housing for the various workers, will be located here. And the evangelistic work of a great Mass Movement area will radiate from this center, at whose apex will be a superb Memorial Church. For the purchase of property and the development of the Memorial along the lines projected, the sum of $250,000 is asked.

Education

In the early days of mission work the missionary directed most of his efforts toward evangelism. All other types of work were considered poor seconds. But today this whole attitude is changed. The missionary realizes now that he is in India not simply to save people spiritually. He knows that he cannot save them spiritually unless he also saves them intellectually and industrially. Today education, as a phase of missionary endeavour, rivals evangelism in importance. And the system of education has been broadened so that it includes not only the teaching of "1, 2, 3, 4" and "A, B, C," but also a complete range of industrial and commercial subjects, and the opportunity of pursuing specialized training for the professions.

Our Illiterate Community

Forty years ago we were able to give primary education to about 70% of our Christian children. But the increase in membership due to the Mass Movement has brought so many children to us that today, despite all the increase of buildings and teachers during the years, we have facilities for educating but 20% of our children. In other words, we are now prepared to give primary education to only one-fifth of the 70,000 Methodist children of school age. This is an appalling tragedy—a failure. It means that the Methodist Church of tomorrow in India will be largely illiterate. To build a church on illiteracy means ruin. One of the chief things for which the depressed masses rush to Christianity is education. If it be denied them, can they be blamed if they feel they have been betrayed?

Teaching the Non-Christian

The Church must not think simply of the need for educating its own constituency. Many non-Christians want their children trained in Christian schools because of the excellent education and also because of the instruction given in morals and ethics. The opportunity to inculcate Christian ethics in non-Christian minds, and to affect the higher class non-Christian communities through our high schools and colleges, is tremendous. Much evangelistic work

may be accomplished in this way. And of broader value still, the effect on the political welfare of the land is incalculable. The uprushing multitudes must be trained for Christ or anarchy will be inevitable. The thinking higher classes must know the control of ethical ideals if they are to be safe. India, in political reconstruction, can be held in loyalty and molded for God by Christian schools as by no other agency. For these reasons our work in education must be financed and made as efficient as possible. Disaster for the Church in India, and for India itself, will follow failure here.

What We Have

We have a well-coordinated system of schools, from kindergarten to university, with rapidly developing groups of technical and industrial plants on the one side, and of normal and theological institutions on the other. The skeleton of the system is well-formed and articulated, but it is not filled out in proportion to the need. The following diagram, although not accurate in the number and proportion of the schools in the various grades, will satisfactorily indicate the way in which the village schools are designed, through the middle schools, to feed up to high school and college.

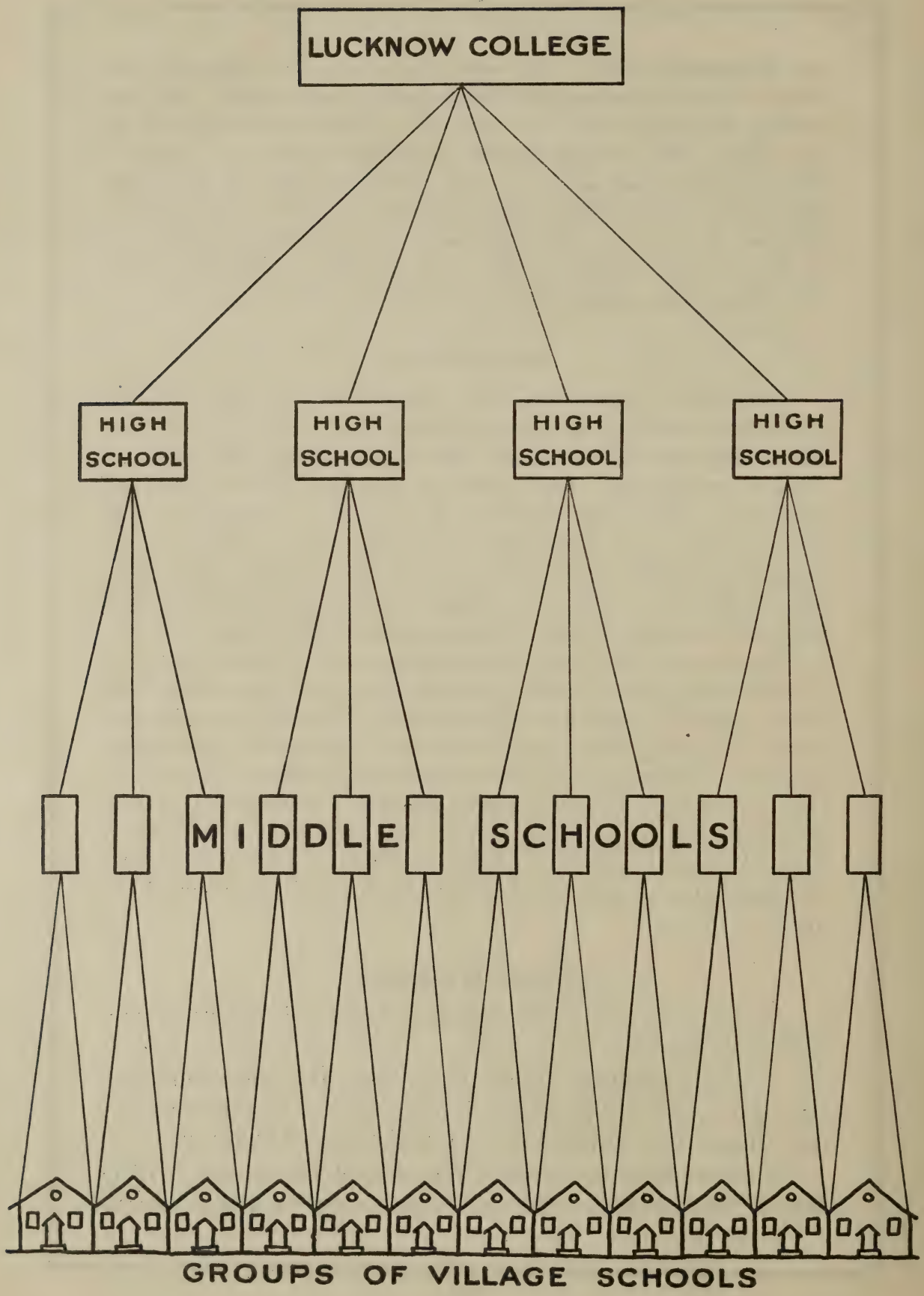
By meeting the Government requirements in equipment, curriculum and grades of teachers, we are able to take advantage of the liberal system of Government grants-in-aid. The war situation has, however, seriously diminished the moneys available for such appropriation. Possessing, as we do, not only the confidence of the Government but the actual sympathetic support of influential people of the non-Christian community, our work in Education, if adequately financed and endowed by our home constituency, may well produce an immediate and profound influence upon the life and thought of the New India.

What We Need

To make our work both efficient and effective we must at once achieve these goals:

1. Make adequate response to the Mass Movement appeal for new schools, and add the hundreds of *Primary School* teachers necessary to meet the demand created by the Mass Movement.

2. Strengthen our *Central Educational Institutions, Middle Schools, High Schools* and *College*—providing not only the neces-


LUCKNOW COLLEGE
HIGH SCHOOL
HIGH SCHOOL
HIGH SCHOOL
HIGH SCHOOL
MIDDLE SCHOOLS
GROUPS OF VILLAGE SCHOOLS

sary new land, buildings and equipment, but also such endowments as will insure efficient staffs.

3. Concentrate for similar development on our chief *Industrial Institutions.*

4. Endow our *Theological Seminaries,* and provide for each language area the necessary *Bible Training Schools* for village workers.

5. Guarantee sustained progress in the preparation of trained *Christian Teachers* for all types of work in our educational program.

6. Provide such ample scholarships as will enable all our children out of their poverty to acquire an education calculated to make them self-respecting Christians and intelligent citizens of the land.

Village Schools

No system of Christian education can be established in India without well grounded institutions of preliminary and primary grade. The Christian community finds its recruits in the lowest levels of society, so that the educational system must find root in the village communities. Of course the typical village school will be a very primitive affair, even at best. But it serves an essential part in offering the simplest instruction to the village children, and in providing a means whereby the abilities of one child may be displayed in contest with the others, thus allowing the mission workers to pick the brighter children from the crowd for advancement to the higher schools.

The figure of 100, as noted at the Niagara Falls meeting of the Board of Foreign Missions for the number of new village schools for India, is a most conservative estimate. The full need of our Christian community will not be met until village schools are provided to care for *all* our children. It would be quite impossible to collate from the askings all those involving schools of this type. Every circuit center asked for above is designed to accommodate a village school of the first rank for the community, and practically every village church or chapel will be used as a school building on week-days. Our requirements for this phase of work are involved in askings that can be grouped far more satisfactorily under other headings—circuit centers and village churches. Accordingly, no tabulation under this category has been attempted.

Middle and Boarding Schools

As it is the purpose of the Mission to plant village schools in all our Christian communities, so it is its object to establish Middle and Boarding Schools in every mission compound. If adequate buildings, ample equipment and well trained staffs could be had for a Middle Boarding School at each point where we have or propose having missionaries in residence, a great advance would be made. The hope of the Christian Church in India, and indeed of the entire land and people, rests in the present generation of boys and girls. And the experience of years has taught that the finest results in Christian life, as well as in scholarship, are to be had where the boy or girl is taken from the village home and carried through a Primary and Middle Boarding School under Christian auspices. Good food, decent clothing, wise physical training, thorough instruction—both by precept and example—in hygiene and sanitation, are as essential as the learning of the alphabet or multiplication table. And these things can be taught in a boarding school under the supervision of the missionary far better than in the squalid and heathenish surroundings of a typical Indian village.

The needs of the Middle Schools will vary in the different localities and mission stations. But in general they will be—buildings for instruction and for the boarding department, together with proper hostels and groups of houses for the teachers. A certain amount of equipment will, of course, also be necessary. Adequate scholarship and teachership funds must be provided; but it has been thought best to consider these needs separately rather than in conjunction with the asking for land, buildings and equipment.

Lee Memorial School As a Type

There is probably no finer Middle School in all our work in India than the Lee Memorial Mission on Wellington Square, Calcutta. There is a boarding school with over 200 girls, none of whom would have an education but for such provision. Connected with the institution is a Normal Training School of very high standing. The boys' boarding school has fifty resident students. Thirteen day schools are conducted in various parts of Calcutta, and in neighboring villages. Medical and dispensary work has been established. Yet the passion of Young India, and especially of our own community, for education, is so great that the present fine property and

buildings are already grievously overcrowded and inadequate. We must expand even to hold our own. And we want to do much more than hold our own. In a city like Calcutta property and buildings are far more expensive than in the smaller communities, but the askings detailed here are typical of the items for our other similar schools.

LEE MEMORIAL GIRLS' BOARDING SCHOOL

School $54,000
Land 35,000

$89,000

Nurse—1 at $300.
Native teachers—7 at $300 each.
American teachers—2 at $600 each.

LEE MEMORIAL GIRLS' DAY SCHOOLS

5 schools at $600 each.
Land for 2 is $670.
5 Native teachers at $48 each.

OTHER MIDDLE SCHOOLS REQUIRED

Conference	
Bengal	3 at an average cost of $5,120 each. (This does not include the Lee Memorial Schools, as noted above.)
Bombay	1 at $9,000; 1 at $2,700.
Burma	5 at an average cost of $2,460 each.
Central Provinces	1 at $8,200.
North India	11 at an average cost of $5,340 each.
Northwest India	6 at an average cost of $8,417 each.
South India	5 at an average cost of $4,540 each.

High Schools

With village schools in all our local Christian communities, and with a Middle Boarding School in each center of missionary residence, our general program of education recognizes the need for a thoroughly equipped High School in each of our major language areas. As the village schools feed up to the Middle School, so the

Middle Schools of a section are designed to feed the High School of that section. Experience is teaching that the language area is a better unit for the High School than the Conference area. Conference lines are sometimes arbitrarily fixed, and they are not always drawn with respect to linguistic or other social cleavages. On the other hand, the language division comes closest to the people, and if followed in the secondary institutions tends to minimize administrative difficulties.

The High School is, of course, a much more complicated institution than the Middle School. It will be located at the central point of our mission work within the given area. Calcutta, Moradabad, Belgaum, Baroda, and Lucknow are typical. It will be at the center of a vital Methodist community, and will be looked upon as the summit of our educational work within the language area. As a result of many varied causes, it will be found that a far larger per cent. of non-Christian boys seek admission to the High School than seek admission to the Middle School. The power of the High School to affect the non-Christian community is correspondingly greater. In curriculum the High School will carefully follow the program laid down by the Government for Government-aided Schools, and the medium of instruction in all departments will be English. This means that no pains must be spared in securing the finest staff available; and the equipment, especially in the science departments, must be adequate. In some circumstances it may be necessary to erect special hostels for non-Christian students, although this is not always so. Where congested and dark rooms are now in use by the students, new buildings must be erected. Where unsanitary hostel conditions exist, the moral and physical health of the boys must be safeguarded. Play-fields must be provided where they do not now exist. In every way our boys must be trained for lives of the greatest usefulness to God and Country. The immediate standardizing of our High Schools in buildings, equipment and staff is essential to the situation.

Baroda Boys' High School As a Type

The situation at the Baroda Boys' High School is quite typical. The present building is very inadequate, being a church that was never designed for educational purposes. Classrooms there are, improvised and converted, but they are small and very poorly lighted and ventilated. Classes in chemistry and drawing must needs occupy

the same room on successive hours; confusion and breakage of apparatus is the inevitable result. No adequate furniture or equipment can be had in such circumstances. Registration is limited not only by cramped quarters in class-rooms, but by the capacity of an old hostel building long since outgrown. And the school stands as our only secondary institution for boys in a Methodist community of many thousands. Baroda, capital of one of the most progressive Native States, is admirably located, with direct rail connections with Bombay, Delhi, or the North. The present mission property cannot accommodate a new building, but an adjacent tract can be secured. To put this school on its feet, that it may render efficient service to its constituency, the following items are asked:

Buildings	$25,000
Hostel	10,000
Road and wall	2,000
Furniture and equipment	40,000
Site	3,000
	$80,000

In addition to this amount, large scholarship and teachership support is required, but these items will be found incorporated under their respective sub-headings.

The need at Baroda is but typical of our high school situation. The following askings, summarized for the sake of space, are similar in detail to those of Baroda, covering the same sort of need. All these schools are admirably located in central mission stations, and face opportunities that are imperative if our Christian community is to be educated.

Conference	*High Schools*	
Bengal	Collins' Institute	$24,500
Bombay	Baroda Boys' High School	80,000
	Proposed new high school	75,000
Burma	Rangoon Boys' High School	48,000
Central Provinces	Harwicke Christian High School	25,000
North India	Bishop Parker Memorial High School	31,700
Northwest India	Conference High School for Christian Boys	35,000
South India	Beynon-Smith High School	7,100
	J. L. Crawford Boys' High School	8,550

In the case of our high school at Lucknow, it is probable that a fair proportion of the endowment fund asked for the Lucknow Christian College will be apportioned to the high school as part of the College. Such high schools as those at Pauri, Naini Tal and Shahjahanpur, need similar support, although the definite amounts have not as yet been indicated for them.

The Lucknow Christian College

The Lucknow Christian College is the summit of our educational system in India. As the village schools pass their bright boys on to the Primary and Middle Schools, and they in turn to the High School, the Lucknow College in turn draws the brightest from the High Schools. Affiliated with the Government University of Allahabad, the Christian College gives the Bachelor of Arts and Bachelor of Science degrees, with the following subjects in the curriculum: English, Persian and Sanskrit Literature, Logic, Philosophy, Economics, History, Mathematics, Physics, Chemistry, Zoology, Botany and Commerce. The work done is scholarly, and the ability of the graduates, demonstrated by the success they are achieving in their posts and professions, is most gratifying. The faculty, including both American and Indian professors and instructors, is well trained, and is enthusiastic for the success of the College.

The New Building and Its Site

The great immediate need of the College is for a modern and well equipped building. The Government University, with which the College is affiliated, has condemned the Science Laboratories and lecture rooms as being entirely inadequate to present requirements. This part of the work must be discontinued, and the Institution be classed as a second grade College with a corresponding depreciation in prestige and opportunity,—or a new building must be immediately provided. It is calculated that $50,000 will be the minimum cost for a building suitably equipped to meet the Government requirements. "This building is the supreme need of the College, and without it Methodism in India will be vitally handicapped."

Securing a proper site for the new building is no longer a matter of concern. Under God's good Providence the rental of the finest parcel of land in Lucknow has been obtained. The present College campus is a little south of the world-renowned Residency,

where the besieged British Army maintained such a brilliant defense during the Mutiny of 1857. The lease for the tract of twenty-five acres, adjacent to our present holdings, has been secured from the Government. The configuration of the plot and its proximity to the Residency will protect it from any future encroachment. There is no more historic spot in British India than the Lucknow Residency with its sombre ruins. No one visits Lucknow but he must traverse the site of the great defense. With the superb new building mentioned in these askings, situated directly across from the Residency, a new era in the history of the Lucknow College, if not of all of Methodism's educational work in India, will be begun.

Wide Influence of the College

The student constituency of the College is of two classes—Christian and non-Christian. For our Christian community the College is rendering a service of incalculable value. If ever our Christian Church—growing as it is with such amazing rapidity, and composed as it is in such large measure of the downtrodden and illiterate—if ever that Church is to develop into full-rounded life and consciousness, it will be through thoroughly trained native leaders. "To those most conversant with the needs of our Church in India, there has been no question . . . as to the potentialities of this institution in connection with raising up an acceptable indigenous leadership for the great church which is being born through the Mass Movement."

More than that, the technical training acquired in the Business and Commercial Department of the College is an important factor in the establishment of a self-supporting and self-respecting church. More than 200 Christian boys have been trained in this department, and numbers of them are today holding responsible positions in Government employ and in the commercial world. Three brothers, graduates of this department, are drawing salaries averaging over 20 times the highest wage their father ever earned. Men like these form the backbone of the laity of our church and are helping to usher in the day of self-support and self-propagation. "The hope of Methodism in India centers in the young men who are to be trained in Lucknow."

The non-Christian community is affected by the College equally with our own Christian group. Dr. John R. Mott says: "I can conceive of no institution that would contribute more to the upbuild-

ing of good citizenship and Christian character in North India than the Christian College at Lucknow." There is no more potent influence operating to undermine the old social and religious practices of the people of India than modern scientific education. Pure knowledge shatters the old beliefs, but fails to give anything in return. "The Christian College alone substitutes a vital religious faith for the dark superstitions which cannot be retained in the light of scientific study and research." To quote Dr. J. M. Taylor: "It is in my opinion a wonderful thing to have hundreds of educated Hindus and Mohammedans in this institution under daily instruction in the Bible and constantly under influence of godly men and women. The appeals for financial help being made by this institution have been carefully investigated and I consider they are not only necessary but are remarkable opportunities in the way of investment."

The specific askings for the Lucknow Christian College, as endorsed by the Centenary Commission, are:

1.	A new College building, especially designed to meet the Government requirements and standards for teaching science. The new building must be erected, or the institution will be reduced to a second grade college. Estimated minimum cost of building and equipment....	$ 50,000
2.	Electric lighting for college and hostels, absolutely essential to efficient work.....	2,500
3.	Land and houses for 3 missionary and 10 Indian professors and teachers.....	23,000
4.	Endowment to ensure independent and efficient administration of the entire institution.....	300,000
		$375,000

Vocational Schools

An efficient policy for *general* scholastic education *alone* will not meet every need in education of our Christian community. Thousands of our boys will never enter the High School, nor see the College at Lucknow. The fortunate few may fit themselves for places of prominence and of broad influence. But the many must rest content with the training of the common school. Of these the great majority will be dependent for their livelihood upon the soil or upon their knowledge of one of the trades.

Christianity brings new conceptions of values to life. The convert to Christianity feels within himself an insistent urge to live on a higher plane of efficiency and self-respect than do his heathen neighbors. The Indian Christian must be bettered socially and economically; and the inevitable result of such economic and social betterment is a self-respecting Christian community fast acquiring the ability and willingness to assume self-support. To assist the Indian Christian in this most practical and brotherly way we have developed a system of vocational schools running parallel to our Middle and High Schools. Scientific methods of agriculture are taught, as well as the various trades—carpentry, iron working and printing.

Work of this sort, carried on in a small way, had better never been begun. If it is to be done well and successfully, its equipment must be generous and modern, and its staff must be expert. The lifting of our Christian community into efficient and self-respecting life will bring incalculable benefits. To the trained individual today, doors of opportunity are flung wide in India's industry and commerce. To the non-Christian peoples, the sight of a sober, industrious and thriving Christian community will preach with more effect than a thousand sermons. For the Christian Church in India the future is guaranteed in the uplift and success in life of its individual members.

Conference	*Vocational Schools*	
Bengal	Pakaur Agricultural Work	$ 3,000
Bombay	Nadiad Industrial and Engineering Institute	3,000
	Quetta Trade School	10,000
North India	Shahjahaupur Industrial School	18,000
	Work in Tirhoot District	4,000
Northwest India	Muttra Boys' Industrial School	29,000
South India	Debt on Kolar Institute	1,900

District Bible and Training Schools

In the chapter on Evangelism the need for preachers, as created by the Mass Movement, was discussed in detail. The problem of training a sufficient number to meet the growing demand has been acute. Men cannot be sent out overnight equipped to satisfy the spiritual requirements of the new congregations. There must be

provision for adequate training; and, for the most effectual operation, there should be a training school at each District headquarters. The work of training must be standardized and carried on in a systematic way and it must possess sufficient, although comparatively simple, equipment. The chief need is for land and buildings, most certainly including proper accommodation for the families of the students. The preachers' wives become valuable Bible-women if training is offered them, and by this provision the home-life is not invaded. As the primary and middle schools are essential to the education of our children,—and the vocational schools to raising the standards of self-respect in the Church,—so the District Training Schools, heading up in the two or three Theological Seminaries, are vital to the moral and spiritual development of the multitudes we are baptising.

Conference	*District Bible and Training Schools*
Bengal	1 at $23,000.
Bombay	Schools for total Marathi language-area, $105,000.
Burma	1 at $6,000.
Central Provinces	1 at $31,500.
North India	1 at $10,875; 3 at $ 3,000 each.
Northwest India	1 at $19,500. 1 at $ 9,000. 4 at an average cost of $5,000 each.
South India	6 at an average cost of $3,250 each.

Theological Schools

These schools are designed ultimately to become the Drew, Boston and Garrett of India. With splendidly trained American and Indian professors the schools are coming rapidly to rank with the leading institutions of their kind in India. Men who have passed through the course of the District Training School, and who have shown signs of promise in the ministry, are passed on to these schools for higher and more intensive training.

The leading young men in our Indian ministry are—almost to a man—graduates of the Lucknow College, or of one of these Theological Schools. For thoroughly trained leadership in the native Church these schools are quite essential.

Conference	*Items*
Bombay	Florence B. Nicholson School of Theology.
	2 lines of students' quarters .....$ 4,000
	1 line of teachers' quarters 3,000
	3 teachers' houses 6,000
	1 missionary house and land..... 4,500
	$17,500
North India	Bareilly School of Theology.
	Hostels and residences.....$ 60,000
	Land 21,000
	$81,000
	Endowment $200,000

Native Teachers

Conference	*Items*
Bengal	2 at $300 each;
	16 at $ 80 each;
	6 at $ 60 each;
	$24,000 endowment.
Burma	$70,000 endowment.
Central Provinces	$10,000 endowment.
	2 at $350 each;
	57 at $ 60 each.
North India	25 at an average cost of $280 each;
	194 at an average cost of $ 50 each.
Northwest India	1 at $600;
	52 at an average cost of $108 each;
	315 at $60 each.
South India	1 at $500;
	35 at an average cost of $143 each;
	3 at $50 each.

Houses for Teachers

Bengal	3 at $400 each.
Central Provinces	1 at $600.
Northwest India	1 at $1,500.
South India	5 at an average cost of $148 each.

The need for increasing and properly embursing our staff of teachers, and of providing them with decent houses, surely requires no proof. The structure, not only of our educational system, but also of the whole Church, would be imperilled by inadequate provision at this point.

Scholarships

While it is true that second and third generation Christians find it increasingly easy to support their children in school from their own resources, the fact still remains that the vast bulk of our Methodist children in India will not receive education unless support is given them in scholarships from America. The average monthly cash income of a typical Mass Movement family is not over $4.00. How can the home be supported and children educated on that sum? Our Mass Movement converts will remain illiterate unless kind-hearted help comes from the home Church. In certain Conferences, limited endowment amounts have been asked for as a preferable method of administering the resources.

Conference	*Scholarships*
Bengal	60 at $25 each.
Bombay	30 at $40; 200 at $30; 40 at $25 each; Endowment $65,500.
Burma	20 at $50 each; 24 at $30 each; Endowment $10,000.
Central Provinces	Endowment $40,000.
North India	790 at $25 each; Endowment $12,450.
Northwest India	100 at $50 each; 100 at $40 each; 8 at $35 each; 685 at $25 each.
South India	325 at $30 each; 590 at $25 each.

Medical Work

In a land like India the native Christian Doctor and the Medical Missionary can enter fields and achieve results impossible to other Christian workers. It is difficult for an American to imagine the wholly unsanitary conditions in which the millions of India's oppressed classes live. The scourges of the Oriental tropics carry off thousands of people. Knowledge of even the simplest principles of sanitation and hygiene is conspicuous by its absence. Superstition, magic and humbug constitute treatment of the sick.

It is doubtless true that India has a higher percentage of physicians in the total population than do certain other mission territories. The British Government has done nobly in its efforts to create a trained native medical profession. But the fact remains that the great majority of the native physicians are high-caste men, and either they will not tend the outcaste, or, even if they are willing to do it, the outcaste will not go to them. Caste and religious differences work mightily to nullify,—for the common man of the Indian village,—the medical advance over other lands that a bald statistical average might seem to indicate.

Open Doors for the Christian Doctor

As 95% of the work of the Christian missionary is with the outcaste Hindu groups—the element in Indian society least affected by the native medical profession—the medical missionary and the native Christian doctor have a real and vital work to perform. The people of our Christian community must be ministered to in their pains and illnesses, and they must be lifted into decency and knowledge of their common physical life. Not only must they be treated and cured, but they must be taught how to live. And again, the medical missionary, by reason of his professional status, acquires access to homes and circles that no other Christian worker can enter. The influence in the non-Christian community that a Christian physician can exert is almost beyond calculation. To take a single instance—the fact that a given Christian village-group, inoculated by the missionary, suffers practically no seizures or deaths from bubonic plague, while the neighboring non-Christian groups, refusing inoculation, die like rats, cannot but create the most profound impression on the non-Christian mind.

The medical missionary finds three avenues of influence open to him. He can gain the confidence of men by his skillful and tender ministries to their sick. He can lift the common life to higher levels by wise and tactful comment and instruction as he touches individuals and communities. He can do much to overcome caste and religious prejudice and lay the foundations of a new sense of brotherhood, by treating rich and poor, caste and outcaste,—by showing how common to all are illness and suffering,—and by creating a community of interest in the common need.

TUBERCULOSIS RELIEF

One peculiar proposal should be specially noted. It is planned to establish in the Rajputana District, at either Tilaunia or Phalera, a sanitarium for tubercular patients. The climate of the Rajputana District is more advantageous than that of any other section in India. At Tilaunia, the Woman's Foreign Missionary Society has a similar establishment, for girls and women, that is doing remarkable work. Tuberculosis plays dreadful havoc in the native population, and yet there are not more than six institutions in the whole of India to combat it. With two such sanitariums contiguously located we shall be at the forefront of tuberculosis relief in India. Not only will the individuals be benefited, but all our schools will be rid of a menace in that any suspected case can be sent at once to Rajputana. Adequate educational facilities will be provided in connection with the sanitariums. For this purpose the sum of $28,000 is asked.

The over-modest askings in this division of missionary work should not need further commendation to the sympathetic hearts and ready hands of American Methodists.

MEDICAL WORK

Conference	*Items*	
Bombay	Thoburn Memorial Hospital	
	Dispensary Building	$3,000
	3 Wards	8,100
	Bungalow	4,500
	Missionary Doctor (Annual)	1,100
	American Nurse (Annual)	600
	Assistant Doctor (Annual)	300
	3 Nurses at $120	360
		$17,960

South India

Hulda A. Crawford Hospital

Morgue	$ 200
Workers' Quarters	300
Sewage disposal	500
Isolation Ward	200
Laundry	300
Cottages (patients')	1,000
Nurses' house	1,000
Bungalow	3,000
3 Trained Nurses ($125)	375
	$6,875

Other Work

Buildings	$4,000
2 Native doctors at $180 each.	
2 Compounders at $100 each.	
4 Nurses at $150 each.	
1 Missionary Doctor at $800.	
1 Missionary Nurse at $600.	

Christian Literature

The utter dearth of decent literature in the native vernaculars of India is as obvious as the glut of foul and indecent stuff is appalling. The reading matter that comes to the hand of the common man in the script of his own language is absolutely vile. Save those tracts and books that come from Christian presses, there is only a small percentage of the literature in the common tongues that make for decency and moral health. The need for producing wholesome literature is very great.

By means of free distribution or sale at railway stations, bazaars, fairs, melas, and so on, Christian agencies may do appreciable work among non-Christians. But it is with the need of our own Christian community that we are most vitally concerned. The young generation of India is learning to read over night. Having learned to read, they demand "something to read." Unless our presses can turn out supplies of decent and wholesome fiction, translations of standard European and American writings, single essays on life and manners,—to say nothing of those forms of literature of distinctly religious and devotional value,—our own Christian youth will inevitably feed its mind on the salacious reading matter so abundantly at hand. The production of great quantities of Christian devotional writings and of decent secular literature is essential and fundamental to the establishment of a Christian community which will be pure in mind and heart. Provide as we may for pastoral oversight and for a thoroughly equipped educational system, we shall still be culpably negligent, and the moral and spiritual growth of our Church will be woefully handicapped, if we do not fully endow and equip our publishing interests.

To this end, three items are included in the Centenary askings. $100,000 is asked on behalf of the publishing house in Lucknow, for enlargement of buildings and modernization of equipment to meet the increased demands put upon it by the fact that it serves so much of our Mass Movement area. For the Madras Press the sum of $62,000 is asked to liquidate its debt; freed of this heavy burden the Press will be able to render really efficient service to our South Indian constituency. In addition to these items for debt, plant and equipment, the sum of $300,000 is asked to provide an en-

dowment for publications. The income of such a fund will be used exclusively for the production and distribution of large quantities of Christian literature throughout the areas in which we are at work.

The day has come when the purity of conscience, heart and mind of our Christian people must be safeguarded. This protection can be guaranteed only by obtaining the total sum requested in this section of our askings.

Conference	*District*	*Items*	
North India	Lucknow	Methodist Publishing House at Lucknow	
		Buildings—	
		Reconstruction; light and water installation; sanitation, etc.	$ 78,000
		Furniture and Equipment—	
		Book department	3,500
		Accounting department	1,500
		Press department	15,200
		Bindery department	1,500
		Dispatching department	300
			$100,000
South India	Madras	Madras Publishing House	
		Debt and Interest	$ 62,000
All India		Endowment for providing literature throughout our entire field of work	$300,000

Anglo-Indian Work

Under this term is embraced all the work we do in India in English. The Anglo-Indian community is that group that has been produced by the fusion of European and Indian blood. Its problems are intricate, very peculiar and often exceedingly delicate. In many localities our church is the only evangelical body that attempts any constructive work among these people. Strictly speaking, the work is not "native"; and it must not be confused with work carried on in the native vernaculars. Yet our Anglo-Indian work is directly included in the organization of every Conference in India, and its trained and thoroughly Christian young men and women have often been most successful missionaries. Although very many Anglo-Indians are desperately poor, it is nevertheless true that here lies a force which if rightly developed and linked up with our vernacular work, will add much strength to the total effort. The askings under this head for churches are all for debt or repairs on present structures. The askings for schools are designed to put our leading Anglo-Indian schools upon such a basis of efficiency that they can function in the biggest way within the life of the church and the nation.

ANGLO-INDIAN CHURCHES

Conference		
Bombay	Taylor Memorial Church	$10,000
Burma	Debt on Rangoon Church	6,000
North India	Debt on Lucknow Church	800
South India	Repairs at Madras	1,000
	Church at Royapuram	3,333

ANGLO-INDIAN SCHOOLS

Bengal	Calcutta Boys' School	
	Additional land	$50,000
	Playground	16,500
	Equipment	3,300
	Endowment	23,000
		$92,800
North India	Hostel at Naini Tal	$ 5,000
	Endowment for Philander Smith College	50,000
South India	Hyderabad School	$ 2,333
	Baldwin High School at Bangalore	16,000

Missionary Supervision

In another generation or so the Methodist Episcopal Church in India will be much more self-sufficient than it is today, both in resources and in leadership. But the American Missionary is still, and will be for many years, the center of all activity and the guide of all advance. He must supervise all pastoral work, unite the various parts of an intricate educational system, be the agent through whom a large part of the financial support of the work will come, and in all angles of life, whether individual, social or national, be a founder and builder of the Kingdom of God.

The Missionary's Task

It is trite to say that the missionary force is undermanned. There is not a man of our staff in India but who carries burdens that should rest on the shoulders of two,—or more. How they face and solve the difficulties, carry the loads and achieve the results that they do, is a constant miracle. With the pressure of growth in the Mass Movement areas, with the increasing expectancy in other sections, with the imminent educational tasks of providing native preachers and teachers of all grades, and with the responsibilities of supervision broadening as the work broadens,—it is surprising that our askings for new missionaries and their needs are set at such a small figure. Broad District and Conference supervision in evangelistic and pastoral work requires large and immediate re-inforcement of the missionary staff. If trained indigenous leadership is ever to be provided for the Indian Church, many additional missionaries will be needed. The present, pitifully inadequate educational work is too great for the present staff. If it be made efficient, the staff must be rapidly increased. Challenged by these immediate needs for re-inforcement we make our askings for the transit and support of new missionaries; and for rental in those cases where houses cannot at once be provided.

His Home

A good substantial house is a great factor for the peace of mind and general efficiency of the zealous worker. To be torn up root and branch from home and accustomed environment, and to be set down in a strange land among strange people, puts an awful strain

upon the energy and adaptability of the new missionary. Hard experiences at the outset often handicap usefulness for many years. A first-class house and a decent home are half the battle. Then, too, diseases of a hundred insidious forms lie in wait for the newcomer. If he can have a good, clean home, he may be saved much illness or total incapacitation for work. For these reasons we do not hesitate to urge the items for bungalow repair and construction.

His Family

There is a short season of the year when it is literally criminal to require women and small children to remain on the plains. Every missionary who possibly can plans to send his family to the mountains for these blistering weeks. But when the time comes many of them find they cannot do it. The standardized support of our missionaries is quite sufficient for ordinary needs; but there is hardly a missionary family that does not find itself facing *extraordinary* needs. The present increased cost of all stuffs and materials is one factor. The education at home of the older children is another serious demand. There are the constant needs of workers, converts and general situations that the true missionary will meet from his own income when mission funds are not available. So it often happens that the missionary's family is doomed to remain in the intolerable heat of the plains far longer than they wisely should. And reasonable and decent boarding places are not always easily found in the mountain stations when the season has progressed. We therefore ask for $147,000 as an endowment fund, the income of which shall be used to defray the expenses of the missionaries and their families in getting to the mountains during the unhealthy heat. Such sanitorium provision is essential to the health and continued usefulness of our missionary staff.

Bullock-Cart and Automobile

Where Districts cover wide areas, speedy travel saves time and energy. It took one of our missionaries ten days to go from the railway to his station by native conveyance; now he does it with an automobile in ten hours. This experience could be repeated a score of times in the work of our men throughout the land. And tents, carts and materials of various sorts are essential to efficient district evangelization work. We accordingly include in the askings items covering these matters.

India Needs More Missionaries

The fullest measure of success in evangelism and pastoral oversight requires large reinforcement of our staff of native preachers, and the erection of many new churches and circuit-center buildings. We cannot meet the educational demands thrust upon us without the fullest support of our educational policy. All the items included in the various preceding sections are essential to the finest prosecution of our work. But basic to all, the inspiration and leader of the whole program, is the missionary. He must be sent in ever increasing numbers; he must be housed and his family provided for; and to his hands must come the supplies and money necessary to the work. Without him the oncoming millions will be as silly sheep going each his own way. The hope of India lies today with the wise missionary. With him the Kingdom of God in India is assured of ultimate victory.

Conference	*Items*
Bengal	6 missionaries at $1,100 each; $800 transit for each
Bombay	12 missionaries at $1,100 each; $800 transit for each; $1,000 rental for 2
Burma	11 missionaries at $1,200 each; $800 transit for each
Central Provinces	13 missionaries at $1,100 each;
North India	7 missionaries at $1,200 each 6 missionaries at $1,100 each 1 missionary at $600 (single woman for Boys' School)
Northwest India	23 missionaries at $1,100 each 2 women evangelists at $600 each $800 transit for each $1,100 rental
South India	6 missionaries at $1,100 each $800 transit for each

In some cases, all of the missionaries enumerated here will not be sent out at once. The figures represent the totals to be distributed throughout five years.

Northwest India Conference at a Type

Misionary Supervision—District Equipment

District		
Allahabad	Motor car for District Superintendent	$1,000
	Motor car annual upkeep	400
Cawnpore	Motor car	1,000
	Motor car annual upkeep	400
	Typewriter	75
	Tent	200
Delhi	Motor car for evangelists	1,000
	Motor car annual upkeep	400
	Annual upkeep District Superintendent's car	400
	Tents, carts, etc., annually	1,600
Meerut	Annual upkeep of car	400
	Itinerating equipment	1,900
Muttra	Motor car	1,000
	Motor car anual upkeep	400
	Itinerating equipment	300
Punjab	Motor car	1,000
	Motor car annual upkeep	400
	Itinerating equipment	4,200
Rajputana	Motor, tents, etc.	2,000
Roorkee	Motor car	1,000
	Motor car annual upkeep	400

Askings of a similar character should be duplicated for every other conference and district in India. The total of time and effort that could be saved for our Missionaries, were they all given adequate district equipments, would be enormous.

Missionary Residence and Headquarters

Conference	*Items*
Bengal	3 at an average cost of $7,000 each.
Bombay	3 at an average cost(with land of $18,333 each.
	6 at an average cost of $4,500 each.
Burma	3 at an average cost of $5,500 each.
Central Provinces	8 at an average cost of $2,707 each.

North India	8 at an average cost of $2,363 each. The figure is low in this conference because a number of small repair amounts are included.
North West India	15 at an average cost of $7,133 each.
South India	8 at an average cost of $4,737 each.

Sanitorium Foundation

Burma	Endowment—$12,000.
All India	Endowment—$147,000.

Totals

Evangelism	$2,024,138
Education	2,272,441
Medical	80,990
Endowments	1,247,000
Total	$5,624,569

It should be noted that the Indian Church proposes raising at least $280,000 of this total.

In reaching the totals here indicated, the askings for our presses were included in Education, and the askings for Anglo-Indian work were divided between Evangelism and Education, as was appropriate. Likewise the askings for Missionary Supervision were distributed according as the Missionaries involved were intended for evangelistic, educational or medical work.

India—Land of the Future

India is a land of the immediate future. In size India is approximately one-half the area of the United States. But within the borders of India is crowded a population over three times that of the United States—roughly, 335,000,000. The average density of population in India is thus about six times what it is in our country.

With the chief exception of the desert tract of Rajputana, the land is fertile. In many sections it is very rich, abounding in tropical luxuriance. The Government is making every effort to disseminate a knowledge of modern agricultural methods and has developed several extensive irrigation canal units.

In the past twenty years a remarkably complete system of railroads has been built, facilitating the wide and rapid distribution of food stuffs. As a result no great decimating famines have occured since 1901. There is much mineral wealth, including great coal and iron deposits. Along the northern frontier the many mountain streams, as yet unharnessed, mean amazing quantities of potential electric power. The war has given strong impetus to local manufactures. India's wealth of raw material, her cheap labor, and her reservoirs of coal and water to produce steam and electric power, —all these mean that India's goods will become common in the markets of the world. India has a long coast line with two port cities on the east—Calcutta and Madras; and two on the west—Bombay and Karachi; while Rangoon will grow in importance with the development of Burma. Although not in India proper, Colombo, the chief city of Ceylon, may well be called an Indian port. India is destined soon to occupy a large place in industry and world commerce.

The people of the land are a people of the future. In the past they have lacked almost all sense of national unity. Racial differences have been keenly felt. There are Dravidians—scattered but important groups descended from aboriginal stocks; Indo-Aryans—mostly Hindu; Semites—Parsees and Mohammedans; Mongols—chiefly in Assam and the northern border hills; and several lesser racial units mostly of Negroid and Malay origin.

The problem of creating a sense of national solidarity will appear more complicated when the linguistic differences are considered. In India there are a score of distinct major languages, each of

which is spoken by over a million people. Some of these languages are as completely unlike as English and Russian not only in sound, meanings of roots, and in idiom and grammar, but in script as well. If these twenty major languages be divided into their chief dialect forms and then to this number be added those lesser tongues spoken by the rude jungle and hill tribes, the total of the classifiable linguistic units would be amazing. And it should be said that the boundaries of racial and linguistic areas by no means coincide.

The people of India are divided by another force—their religion. Not only are there Hindus and Mohammedans but there are Buddhists, Sikhs, Jains and Parsees, to say nothing of the Christian community that is growing with startling rapidity. Moreover, the lines of religious cleavage do not follow those of linguistic or racial division.

But the greatest divisive element in Indian society is Caste. Caste is peculiar to the Hindu religious group and there are probably 100,000,000 people in India who are not affected by it at all. Yet there are more than 200,000,000 Hindus whom Caste divides into a thousand social units. Caste separates between its victims so absolutely, it subdivides with such endless intricacy, and it holds all so rigidly that the western mind is astounded and baffled by it. The Caste system of Hinduism is quite unique; its like is to be found nowhere else under the sun. Considering these facts, then, it will not appear strange that the dawn and growth of a true national consciousness has come only within the last sixty years—that is, since the establishment of British Crown Government immediately after the mutiny of 1857. The past decade has seen a greater development than did the whole preceding half century. And now, the war, demonstrating India's intense loyalty to Britain and Britain's faith in India, has proven the people of India capable at last of realizing national self-hood.

In politics India's immediate future holds more of essential value than all her past. From the days prior to English control Modern India inherits little of real political worth. But since the establishment of British rule she has been growing in appreciation and knowledge of political values, she has been learning lessons in Governmental practice and in obedience and loyalty to legally constituted authority. The light of Democracy today dawns above India's horizon. She is awakening to true concepts of life and national destiny, and she is about to set her house in order according

to the new ideals. Her loyalty has been put to the test in these days of war, and has been abundantly proven. Tomorrow she will assume her place beside Canada, the Australian commonwealth, and the Union of South Africa as the fourth autonomous Dominion within the British Empire.

Last, but by no means least in significance, the religion of India is a religion of the future. Although Buddha lived and worked in India, and although all the places sacred to his memory are to be found on India's plains, yet Buddhism has little present power in India, and its future there is most precarious. In the face of education and modern ways of life, Animism is doomed. Another faith must take its place. Radicalism and Modernism are sweeping through the Parsee community. Hinduism is undergoing very rapid transformation. The various reforming groups, such as the Arya-Samaj, are exercising a most salutary effect in the purification of worship and belief. Caste is tottering under the impact of western ideas and customs, and is being seriously threatened by the effects both of the Christian Mass Movement and of the social and economic upheaval rapidly developing in the oppressed classes. Even Mohammedanism with its fanatical conservatism is slowly undergoing changes. Two quite dissimilar groups have appeared within its pale. And the Indian Mohammedan's political loyalty to Britain as against the Sultan's religious call to the "Holy War" may well produce effects in religion of which we little dream. Great as has been the growth of Christianity in India during the past half century, sane judgment will say that it is but the dawn heralding the full splendor of the day. The faith of India, and with it all of the spiritual aspiration and moral power that religion involves, will be fashioned and accepted within the next two generations. Now is her day of Salvation.